بسم الله الرحمن الرحيم

الحمد لله رب العالمين وصلاته وسلامه على اشرف
مخلوقاته سيدنا محمد سيد المرسلين وعلى اله واصحابه
اجمعين اما بعد فهذه اوراق تشتمل على
نصرة الشيخ الكامل المكمل قطب العارفين وامام
الموحدين وقرة عيون المحققين وارث علوم الانبيا
والمرسلين خاتم الولاية المحمدية كاشف اسرار الالهية
الذي لا تسمح بمثله الدهور والاعصار ولا ياتي بقرينه
الفلك الدوار محيي الملة والحق والدين رضي
الله تعالى عنه وارضاه وجعل الجنة موطنه ومأواه
وعلى ذكر من انتصر له من العلماء العاملين جمع
سيدنا وشيخنا شيخ الاسلام الجلال السيوطي رحمه الله
تعالى ونفعنا والمسلمين بعلومه وبركاته ثم سميتها
تنبيه الغبي بتبرئة ابن عربي وما زاد عليه في
تذكرته وبالله المستعان وعليه التكلان وهو
حسبي ونعم الوكيل قال سيدنا وشيخنا الشيخ
الامام العالم العامل العلامة الحبر الفهامة المحقق
الحجة المدقق الامة الحافظ الوصلة العمدة
الخاشع الناسك القدوة شيخ الاسلام والمسلمين

مظهر

In the name of Allah, the Entirely Merciful, the Especially Merciful. Praise be to Allah, Lord of the Worlds, and His blessings and peace be upon the most noble of His creations, our master Muhammad, the leader of the Messengers, and upon all his family and companions. To proceed: These are pages comprising a defense of the perfect and perfecting Sheikh, the Pole of the Gnostics, the Imam of the Monotheists, the delight of the eyes of the Verifiers, the heir to the sciences of the Prophets and Messengers, the Seal of the Muhammadan Sainthood, the discloser of Divine Secrets—one whom the ages and eras do not generously produce the likes of, nor does the revolving celestial sphere bring forth his equal—Muhyiddin (the Reviver of the Religion), may Allah be pleased with him and make him pleased, and make Paradise his home and refuge .and [these pages] mention the scholars who stood in his defense - compiled by our master and teacher, the Sheikh of Islam, Al-Jalal al-Suyuti, may Allah have mercy on him and benefit us and the Muslims through his knowledge and blessings. I have named it: *Warning the Ignorant on the Vindication of Ibn 'Arabi*, and what he added to it in his memoir. In Allah is help sought, and upon Him is all reliance; He is sufficient for me and the best Disposer of affairs. Our master and teacher said - the Imam, the scholar, the practitioner, the polymath, the profound authority, the verifier, the proof, the meticulous scholar, the Imam, the Preserver [of Hadith], the noble one, the humble, the ascetic, the role model, the Sheikh of Islam and the Muslims

الحق بالحجج الواضحة والبراهين محي سنة سيد
المرسلين عمدة المحققين والمحدثين جلال الدنيا
والدين عبد الرحمن بن ابي بكر السيوطي بلدا
الشافعي مذهبا رحمه الله ونفعنا والمسلمين
بعلومه واعاد علينا وعلى المسلمين من بركاته
في الدنيا والاخرة مسئلة في ابن عربي وما حاله
وفي رجل امر باحراق كتبه وقال انه اكفر من اليهود
والنصارى ومن ادعى ان الله ولد فما ذا يلزمه
في ذلك الجواب اختلف الناس قديما
وحديثا في ابن عربي ففرقة تعتقد ولايته
وهي المصيبة ومن هذه الفرقة الشيخ تاج الدين
ابن عطا الله من ايمة المالكية ومنهم الشيخ عفيف
الدين اليافعي من ايمة الشافعية فانهما بالغا
في الثنا عليه ووصفه بالمعرفة وفرقة تعتقد
ضلاله ومنهم طايفة كثيرة من الفقها وفرقة
سكتت عن امره ومنهم الحافظ الذهبي
في الميزان وعن الشيخ عز الدين بن عبد السلام
فيه كلامان الحط عليه ووصفه بانه القطب
والجمع بينه بما اشار اليه الشيخ تاج الدين بن

[who stand with] the Truth with clear proofs and evidences, the reviver of the Sunnah of the Master of Messengers, the pillar of the verifiers and Hadith scholars, Jalal al-Dunya wa al-Din, Abd al-Rahman ibn Abi Bakr al-Suyuti by land, the Shafi'i by school - may Allah have mercy on him and benefit us and the Muslims through his knowledge, and return upon us and the Muslims his blessings in this world and the hereafter.

Issue (Mas'alah): Regarding Ibn 'Arabi: what is his status? And regarding a man who ordered the burning of his books and said, "He is more of a disbeliever than the Jews, the Christians, and those who claim God has a son"— what is required (legally) in that regard?

The Answer: People have differed, both anciently and recently, regarding Ibn 'Arabi. One group believes in his sainthood (Wilayah), and this is the correct view (literally: "the hit/strike" or "the mark"). Among this group is Sheikh Taj al-Din ibn 'Ata' Allah from the Imams of the Malikis, and Sheikh Afif al-Din al-Yafi'i from the Imams of the Shafi'is; for they both went to great lengths in praising him and describing him with Gnosis (Ma'rifah). Another group believes in his misguidance (Dalal), among them a large group of jurists (Fuqaha). A third group remained silent regarding his affair, among them al-Hafiz al-Dhahabi in *Al-Mizan*. Regarding Sheikh 'Izz al-Din bin 'Abd al-Salam, there are two statements: one criticizing him, and one describing him as the "Pole" (al-Qutb). The reconciliation between these two is what Sheikh Taj al-Din ibn

عطاء الله رحمه الله في لطائف المنن ان الشيخ عز الدين
كان في اول امره على طريقة الفقهاء من المسارعة
الى الانكار على الصوفية فلما حج الشيخ ابو الحسن الشاذلي
ورجع بما الى الشيخ عز الدين قبل ان يدخل منزله
واقراه السلام من النبي صلى الله عليه وسلم فخضع الشيخ
عز الدين لذلك ولزم مجلس الشاذلي من حج وصار
يبالغ في الثناء على الصوفية لما فهم طريقهم على
وجهها وصار يحضر معهم مجالس السماع ويرقص
فيها وقد سئل شيخنا شيخ الاسلام بقية المجتهدين
شرف الدين المناوي عن ابن عربي فاجاب بما
حاصله ان السكوت عنه اسلم وهذا هو اللايق
بكل ورع يخشى على نفسه والقول الفصل
عندي في ابن عربي طريقة لا يرضاها فرقة اهل
العصر لا من يعتقدهم ولا من ينكر عليه وهي اعتقاد
ولايته وتحريم النظر في كتبه فقد نقل عنه انه قال
نحن قوم يحرم النظر في كتبنا وذلك ان الصوفية
تواطئوا على الفاظ اصطلحوا عليها واريد بها
معاني غير المعاني المتعارفة منها بين الفقهاء ممن
حمل الفاظهم على معانيها المتعارفة من اهل العلم الظاهر

كفر

Ibn 'Ata' Allah (may Allah have mercy on him) mentioned in *Lata'if al-Minan* that Sheikh 'Izz al-Din was, in the beginning of his affair, upon the way of the jurists - quick to denounce the Sufis. However, when Sheikh Abu al-Hasan al-Shadhili performed the Hajj and returned, he came to Sheikh 'Izz al-Din before he even entered his own home and conveyed to him the greetings of peace (Salam) from the Prophet ﷺ.

At this, Sheikh 'Izz al-Din humbled himself and consistently attended the circle of al-Shadhili from then on. He began to go to great lengths in praising the Sufis once he understood their path correctly, and he even attended sessions of *Sama'* (spiritual audition) with them and danced therein.

Our teacher, the Sheikh of Islam and remnant of the *Mujtahids*, Sharaf al-Din al-Munawi, was asked about Ibn 'Arabi, and his answer was summarized as: "Remaining silent about him is safer." This is what is appropriate for every person of scrupulous piety (*wara'*) who fears for his soul.

But the "Decisive Word" (*Al-Qawl al-Fasl*) in my view regarding Ibn 'Arabi is a path that neither of the two modern factions will like, not those who believe in him, nor those who denounce him. It is: To believe in his sainthood (*Wilayah*), but to forbid looking into his books. For it has been narrated from [Ibn 'Arabi] himself that he said: "We are a people whose books are forbidden to be read." This is because the Sufis agreed upon technical terms (*al-faz*) they coined, intending meanings different from the meanings commonly understood by the jurists. Therefore, whoever interprets their terms according to the common meanings used by scholars of the outward law (*Ahl al-Ilm al-Zahir*)

كفر او كفر نص على ذلك الغزالي في بعض كتبه وقال
انه تشبيه بالمتشابه في القرآن والسنة من جملة
على ظاهره كفر وله يعني سوى المتعارف منه فمن
حمل ايات الوجه واليدين والعين والاستوا
على معانيها المتعارفة كفر قطعا والمتصدي لتكفير
ابن عربي لم يخف من سوء وان يقال له هل ثبت عندك
انه كافر فان قال كتبه تدل على كفره انا من ان
يقال له هل ثبت عندك بالطريق المقبول في
نقل الاخبار انه قال هذه الكلمة بعينها وانه قصد
بها معناها المتعارف والاول لا سبيل اليه لعدم سند
يعتمد عليه في مثل ذلك ولا عبرة بالاستفاضة الان
وعلى تقدير يكون ثبوت اصل الكتاب عنه فلا بد
من ثبوت كل كلمة لاحتمال ان يدس في الكلام
الكتاب ما ليس من كلامه من عدو او ملحد او زنديق
وهذا شرح التنبيه للجيلي مشحون بغرايب لا تعرف
في المذهب وقد اعتذر عنه بانه لعل بعض الاعدا
قد افسده له والثاني انه قصد لهذه الكلمة كذا لا سبيل
اليه ايضا ومن ادعاه كفر لانه من امور القلب التي
لا يطلع عليها الا الله تعالى وقد سئل بعض اكابر العلما

would commit disbelief. Al-Ghazali explicitly stated this in some of his books, saying: It is similar to the *Mutashabihat* (ambiguous passages) in the Quran and the Sunnah; whoever takes their literal meaning commits disbelief, yet they have a meaning other than what is commonly understood. For whoever interprets the verses of the "Face," "Hands," "Eyes," and "Establishment" (Istiwa) according to their common, literal meanings has certainly committed disbelief.

The one who takes it upon himself to declare Ibn 'Arabi a disbeliever is not free from ill-intent. It should be said to him: "Has it been proven to you that he is a disbeliever?" If he says, "His books indicate disbelief," we ask: "From where?" It should be said to him: "Has it been proven to you, through an acceptable chain of narration (*tariq maqbul*), that he uttered these specific words himself, and that he intended by them their common meaning?"

As for the first [proving he said the words], there is no way to do so because there is no reliable chain of transmission (*sanad*) for such things, and widespread rumor (*istifadah*) nowadays carries no weight. Even assuming the book's origin is attributed to him, every single word must be proven to ensure that an enemy, an atheist, or a heretic hasn't inserted into his text what does not belong. For instance, the commentary on the *Tanbih* by al-Jili is filled with strange things unknown to the school of thought, and it has been excused by saying perhaps some enemies corrupted it for him. As for the second [proving his intent], there is no way to reach that either; and whoever claims his disbelief [based on intent] has claimed what is of the matters of the heart, which none knows but Allah the Exalted. Some of the great scholars were asked

بعض الصوفيه في عصره ما حملكم على انكم اصطلحتم
على هذه الالفاظ التي يستشنع ظاهرها فقال غيره
على طريقنا هذا ان يدعيه من لا يحسنه ويدخل
فيه من ليس اهله والمتصدي للنظر في كتب ابن
عربي او اقرانه ما لم ينصح نفسه ولا غيره بل ضر
نفسه وضر غيره من المسلمين كل الضرر لا سيما ان
كان من القاصرين من علوم الشريعه والعلوم
الظاهره فانه يضل ويضل وعلى تقدير ان يكون
المقرئ لها عارفا فليس من طريقة القوم اقراء
المريدين لكتب الصوفيه ولا يؤخذ هذا العلم
من الكتب وما احسن قول من قال من الاوليا الرجل
وقد سئل ان يقرأ عليه تائية سيدي عمر بن
الفارض فقال له دع عنك هذا من جاع جوع
القوم وسهر سهرهم راى ما راوا والواجب على
الشاب المستفتي عنه التوبة والاستغفار والخضوع
لله والانابه اليه حذرا من ان تكون اذيا وليالله
تعالى فيوذيك الله بحرب فان امتنع من ذلك
وصمم عليه فتكفيه عقوبة الله تعالى لا عن
عقوبة المخلوقين وماذا عسى ان يصنع
فيه

about some of the Sufis in his era: "What compelled you to agree upon these technical terms whose literal meanings are considered repulsive?" He replied: "Out of jealousy (protective care) for this path of ours - lest it be claimed by one who is not proficient in it, or entered by one who is not of its people."

The one who takes it upon himself to look into the books of Ibn 'Arabi or to teach them has neither been sincere to himself nor to others. Rather, he has harmed himself and harmed others among the Muslims with every harm - especially if he is among those deficient in the sciences of the Sharia and the outward sciences; for such a person goes astray and leads others astray. Even assuming the one teaching them is a Gnostic (*'Arif*), it is not the way of the Folk (the Sufis) to teach disciples (*Muridin*) the books of Sufism, for this knowledge is not taken from books.

How excellent is the statement of one of the Saints, when he was asked to teach the *Ta'iyyah* of my master Umar ibn al-Farid, he said: "Leave this aside; whoever hungers as the Folk hungered and stays awake [in prayer] as they stayed awake will see what they saw." It is obligatory upon the repentant one seeking forgiveness for [criticizing Ibn 'Arabi] to turn in repentance, seek forgiveness, humble himself before Allah, and return to Him, out of caution lest he has harmed a Saint (*Wali*) of Allah the Exalted. For then Allah would harm him with 'war' [divine retribution]. Indeed, if something more difficult than that is branded upon him, then the punishment of Allah the Exalted is sufficient for him over the punishment of created beings. And what can possibly be done to him

فيه او غيره هذا جوابي عن ذلك والله اعلم وهذا
اخر تنبيه الغبي بتبرئة ابن عربي وما ذكره في
تذكرته صورته اي ومن المنتصرين لابن عربي
قاضي القضاة العلامة سراج الدين الهندي
الحنفي احد ايمة الحنفية وقاضي الحنفية بالديار
المصرية وصاحب المصنفات كشرح الهداية
وشرح المغني كان يتعصب لابن عربي وابن الفارض
ايضا والف شرحا على تائيته وابن ابي جمرة الكلام
فيه ومنهم الشيخ ولي الدين محمد بن احمد الملاوي
احد علماء الشافعية كان عارفا بالتفسير والفقه
والاصول والتصوف الف عدة كتب على طريقة
ابن عربي ومات في شهر ربيع الاول سنة اربع
وسبعين وسبعمائة وحضر جنازته ثلاثون الفا
ونقل عنه انه قال عند موته حضرني ملائكة ربي
وبشروني واحضروا لي ثيابا من الجنة فانزعوا
عني ثيابي فنزعوها فقال ارضموا لي ثم زاد
سرورا ومات في الحال ومنهم ابو درا احمد ابن
عبد الله العجمي احد من كان يشتغل عليه الناس في
علم المعقولات ذكره الحافظ ابن حجر في انباء الغمر

concerning him and others. This is my answer regarding that, and Allah knows best. This marks the end of [the introduction] of *Warning the Ignorant on the Vindication of Ibn 'Arabi*.

Among those he mentioned in his memoir who championed the defense of Ibn 'Arabi are: The Chief Justice, the great scholar Siraj al-Din al-Hindi al-Hanafi, one of the Imams of the Hanafis and the Hanafi judge in the Egyptian lands, author of works such as the *Sharh al-Hidayah* and *Sharh al-Mughni*. He used to zealously support Ibn 'Arabi and Ibn al-Farid as well, and even authored a commentary on [Ibn al-Farid's] *Ta'iyyah* poem. Also mentioned is Ibn al-Jayyid, for his words concerning him.

Among them is Sheikh Wali al-Din Muhammad ibn Ahmad al-Munawi, one of the Shafi'i scholars. He was well-versed in Exegesis (Tafsir), Jurisprudence (Fiqh), Principles (Usul), and Sufism. He authored several books in the manner of Ibn 'Arabi and passed away in the month of Rabi' al-Awwal in the year 774 AH. Thirty thousand people attended his funeral. It was reported that at the time of his death, he said: "The angels of my Lord have come to me and given me glad tidings; they brought me garments from Paradise and took off my worldly clothes." They said, "Be pleased with it for me," then his joy increased and he died instantly.

Among them is Abu Dharr Ahmad ibn Abdullah al-Ajami, one of those under whom people used to study the rational sciences (*ma'qulat*). Al-Hafiz Ibn Hajar mentioned in *Inba al-Ghumr*

انه كان يدرس في بعض كتب ابن عربي وكان
الناس يعتقدونه مات سنة ٧٨٠ ومنهم الشيخ
بدر الدين بن الشيخ احمد بن الشيخ شرف الدين بن
الشيخ فخر الدين ابن الصاحب بن بهاء الدين
المشهور بالبدر بن الصاحب قال ابن حجر تفقه
وتفرس في العلم والف كتبا كثيرة وكان يحسن
الظن بتصانيف بن عربي ويصرح بالنقل منها
مات سنة ٧٨٨ ومنهم الشمس محمد بن ابراهيم
بن يعقوب المعروف مسيح الوضوء قال ابن حجر
كان يقرا للسبع ويشارك في القضايا وينظر
في كتب ابن عربي ويتامل كلامه وكان
ابن حجر تفقه بوالدي وبغيره واذن له ابن
خطيب بيروت بالافتا وكان التاج السبكي
يثني عليه وكان حسن الفهم جيد المناظرة
وسلك طريق التصوف وكان يعتقد بابن
عربي مات سنة ٧٩٠ ومنهم العلامة ابو
عبد الله ابن سلامة التوزري المغربي
قال انه كان فاضلا في الاصول والفقه داعية
الى مقالة ابن عربي يتاصل عنها ويناظر
عليها

that he used to teach some of Ibn 'Arabi's books, and people held him in high regard (believed in his virtue). He died in the year 780 AH. Among them was Sheikh Badr al-Din, son of Sheikh Ahmad... [lineage continues] ...famous as "Al-Badr ibn al-Sahib." Ibn Hajar said of him: "He attained deep legal understanding and insight in knowledge, authored many books, and held a favorable opinion of Ibn 'Arabi's writings, explicitly quoting from them." He died in the year 811 AH.

Among them was Al-Shams Muhammad ibn Ibrahim ibn Yaqub, known as "Sheikh al-Wudu." Ibn Hajar said: "He used to recite the seven [modes of Quranic recitation] and participate in legal cases; he would look into the books of Ibn 'Arabi and contemplate his words." Ibn Hajar had studied jurisprudence under my father and others and granted Ibn Khatib Bayrut the authorization to issue fatwas. Taj al-Din al-Subki used to praise him; he was of sharp understanding, excellent in debate, followed the path of Sufism, and believed in [the station of] Ibn 'Arabi. He died in the year 790 AH.

Among them was the polymath Abu Abd Allah ibn Salama al-Tawzari al-Maghribi. It was said that he was an eminent scholar in Principles (*Usul*) and Jurisprudence (*Fiqh*), a proponent of Ibn 'Arabi's views, defending them and debating in their favor,

مات سنة ٨٠٠ ومنهم العلامة شمس
الدين محمد بن احمد الصوفي المعروف بابن
نجم نزيل مكة شرفها الله تعالى قال شيخ الاسلام
ابن حجر انه تسلك على يده الشيخ يوسف العجمي
وتجرد وكان كثير العبادة قال العلامة الشيخ
تقي الدين بن حجي كان على طريقة بن عربي
مات سنة ٨٠٠ ومنهم الشيخ نجم الدين الباهي
قال العلامة ابن حجي كان افضل الحنابلة
بالديار المصرية واحقهم بولاية القضا
وكان انظر في كلام بن عربي وقد درس
وافتى مات سنة ٨٠٢ ومنهم العلامة اسمعيل
ابن ابراهيم الجرني ثم الزبيدي قال العلامة
ابن حجر يكاني الاقفال ثم نصوف وكان خيرا
عابدا حسن الصمت محبا في مقالة بن عربي
مات سنة ٨٠٢ ومنهم العلامة مجد الدين
الشيرازي صاحب القاموس قال شيخ الاسلام
ابن حجر لما اشتهرت باليمن مقالة ابن عربي
ودعا اليها الشيخ اسمعيل الجرني وغلبت
على علماء تلك البلاد وصار الشيخ مجد الدين

He died in the year 800 AH. Among them was the polymath Shams al-Din Muhammad ibn Ahmad al-Sufi, known as Ibn Najm, a resident of Mecca, may Allah the Exalted ennoble it. The Sheikh of Islam Ibn Hajar said: "He followed the spiritual path at the hands of Sheikh Yusuf al-Ajami, lived a life of ascetic detachment (*tajarrud*), and was constant in worship." The polymath Sheikh Taqi al-Din ibn Hijji said: "He was upon the way of Ibn 'Arabi." He died in the year 801 AH.

Among them was Sheikh Najm al-Din al-Bahi. The polymath Ibn Hijji said: "He was the most excellent of the Hanbalis in the Egyptian lands and the most deserving among them of the judiciary (*qada*); he used to look into the speech of Ibn 'Arabi, teach it, and issue fatwas [based on it]." He died in the year 802 AH.

Among them was the polymath Isma'il ibn Ibrahim al-Jabarti, then al-Zabidi. The polymath Ibn Hajar said: "He was involved in [administrative] affairs, then turned to Sufism; he was a good man, a worshipper of beautiful character, and a lover of the views of Ibn 'Arabi." He died in the year 806 AH.

Among them was the polymath Majd al-Din al-Shirazi, the author of *Al-Qamus*. The Sheikh of Islam Ibn Hajar said: "When the views of Ibn 'Arabi became famous in Yemen and Sheikh Isma'il al-Jabarti called towards them, they overcame the scholars of those lands, and Sheikh Majd al-Din

يدخل في شرح البخاري من كلام ابن عربي ومنهم
العلامة علاء الدين ابو الحسن بن سلام الدمشقي
الشافعي احد ائمة الشافعية بالشام ومصنفهم
قال الحافظ ابن حجر كان ينتصر الى مقالة ابن
عربي ولا يتحمل لها تاويلات مات سنة ٨٢٩
ومنهم قاضي القضاة شمس الدين السباطي
المالكي ذكر الحافظ ابن حجر في اوايل سنة ٨٣١ انه حضر
معه على الشيخ علاء الدين البخاري فاجرى
ذكر ابن عربي فبالغ الشيخ علاء الدين في كرمه
وتكفير من يقول بمقالته فانتصر له السباطي وقال
انما ينكر الناس على ظاهر الالفاظ التي يقولها والا
فليس في كلامه ما ينكر عليه اذا حمل لفظ على مراده
وضرب من التاويل وكان من جملة كلام الشيخ علاء الدين
الانكار على من يعتقد الوحدة المطلقة وكان من
جملة كلام السباطي انتم ما تعرفون الوحدة المطلقة
فاستشاط البخاري غضبا واقسم بالله ان لم
يعزل السلطان السباطي من القضا ليخرجن من
مصر والتمس من كاتب السر يسال السلطان في
ذلك فرام السلطان ان يوافقه في ذلك واراد ان

يعزل

would include the speech of Ibn 'Arabi within his commentary on [Sahih] al-Bukhari. Among them was the polymath 'Ala' al-Din Abu al-Hasan bin Salam al-Dimashqi al-Shafi'i, one of the Imams of the Shafi'is in the Levant and their author.

Al-Hafiz Ibn Hajar said: "He used to champion the views of Ibn 'Arabi and would not tolerate [unnecessary] allegorical interpretations for them." He died in the year 829 AH.

Among them was the Chief Justice, Shams al-Din al-Sunbati al-Maliki. Al-Hafiz Ibn Hajar mentioned that in early 831 AH, he attended a gathering with the Sheikh 'Ala' al-Din al-Bukhari. The mention of Ibn 'Arabi arose, and Sheikh 'Ala' al-Din went to extremes in his [harshness] and in declaring anyone who held his views to be a disbeliever.

Al-Sunbati championed [Ibn 'Arabi] and said: "People only denounce the outward literal meaning of the words he says; otherwise, there is nothing in his speech to be denounced if his wording is understood according to his intent and a type of interpretation (*ta'wil*)." Among the statements of Sheikh 'Ala' al-Din was a denunciation of whoever believes in "Absolute Oneness" (*Al-Wahdah al-Mutlaqah*). Al-Sunbati replied: "You do not even know what Absolute Oneness is!"

At this, Al-Bukhari flared up in rage and swore by Allah that if the Sultan did not remove Al-Sunbati from the judiciary, he would certainly leave Egypt. The Secret Secretary (*Katib al-Sirr*) became involved, asking the Sultan about this, but the Sultan forbade them from agreeing to that, and he wanted to

يقدر الشهاب ابن تقي مكان السفاطي فاحضره
واحضر له خلعه واراد ان يوليه فبطل ذلك في المجلس
فقلت هذا من بركة الانتصار لاولياء الله تعالى واستمر
السفاطي في منصبه ولم يقع له عزل قط الى ان مات
بعد احد عشر سنة من هذه الواقعة وذكر البرهان
البقاعي في معجمه حكاية عن الشيخ تقي الدين ابو بكر
بن وفا المقدسي قال وهو اشل الصوفية في ذلك الزمن
قال كان بعض الاصدقا يشير علي بقراة كتب
ابن عربي ونحوها من اقطارها وبعض يمنع من ذلك
فاستشرت الامام الصفدي في ذلك فقال اعلم يولدك
وفقك الله تعالى رضاته ان هذا العلم المنسوب لابن
عربي ليس بمخترع له وانما هو كان ماهرا فيه وقد
ادعى اهل طريقته انه لا يمكن معرفته الا بالكشف
فاذا قيل مدعاهم فلا فايدة في تقريره لانه ان
كان المقرر والمقرر له مطلعين فالتقرير تحصيل
حاصل فان كان المطلع احدهما فتقريره لا ينفع
الاخر ولانهما يخبطان تخبط عشوا فسئل العارف
عدم البحث عن هذا العلم وعليه بالسلوك
فيما يوصل الى الكشف عن الحقايق ومتى كشف له

honour Shihab ibn Taqi. As for Al-Sunbati, [the Sultan] summoned me and him, brought him a robe of honor (*khil'ah*), and intended to appoint him [to a higher office], but that was cancelled during the session. I said: "This is from the blessing of defending the Saints of Allah the Exalted." Thus, Al-Sunbati remained secure in his position and was never dismissed until he passed away fifteen years after this incident.

Burhan al-Din al-Biqa'i mentioned in his biographical dictionary a story on the authority of Sheikh Taqi al-Din Abu Bakr ibn Wafa al-Maqdisi—who was the most exemplary of the Sufis in that time. He said: "Some friends were suggesting to me that I read the books of Ibn 'Arabi, but I was refusing. So, I consulted Imam al-Safadi regarding that."

Safadi replied: "Know, my son, may Allah the Exalted grant you success in what pleases Him, that this science attributed to Ibn 'Arabi was not invented by him; rather, he was simply highly skilled in it. The people of his path have claimed that it cannot be known except through spiritual unveiling (*kashf*). If their claim is correct, then there is no benefit in formally teaching it. For if both the teacher and the student possess spiritual insight, then the teaching is redundant (obtaining what is already obtained). If only one of them possesses it, the teaching will not benefit the other. Moreover, the two of them would be like someone stumbling blindly in the dark. It was said to the Gnostic: Do not search [academically] for this science; instead, one must follow the spiritual path (*suluk*) which leads to the unveiling of realities. And once it is unveiled

عن شيء عليه ويمشي في اعلا منه قال ثم استشرف الشيخ
زين الدين الخافي بعد ان ذكرت له كلام الشيخ يوسف
فقال كلام الشيخ حسن وازيدك ان العبد اذا تخلق
ثم تحقق ثم جذب اضمحلت ذاته وذهبت صفاته
وتخلص من السوى فعند ذلك يلوح له بروق
الحق فيطلع على كل شيء فيرى الله عند كل شيء فيغيب
بالله عن كل شيء ولا يرى شيء سواه فينتظر ان الله تعالى
عين كل شيء وهذا اول المقامات فاذا ترقى عن
هذا المقام واشرف عليه من مقام هو اعلى منه وعضده
التاييد الالهي راى ان الاشياء كلها فيض وجوده تعالى
لا عين وجوده فالناطق ح بما ظنه في اول المقام
اما محروم ساقط واما نادم تائب وربك يفعل
ما يشاء ويختار فان قلت فهذا الشيخ ولي الدين العراقي
قد قال في فتاواه قد بلغني عن الشيخ الامام علاء الدين
القونوي انه قال في مثل ذلك انما يؤول كلام المعصومين
قلت هذا منقوض بامرين احدهما ان القونوي
قد فعل خلاف ذلك في كتابه شرح التعريف فنقل
في ابن عربي وغيره كلمات ظاهرها المنافات للشرع
ثم تاولها ومزجها على احسن المحامل فهذا اما ان

يكون

from a thing upon him and according to its manifestation he said: Then Sheikh 'Izz al-Din al-Hanafi bore witness - after I mentioned to him the speech of Sheikh Yusuf - saying: "The Sheikh's speech is excellent, and I add for you that when the servant adopts noble character (*takhallaqa*), then realizes the Truth (*tahaqqaqa*), then is Divinely attracted (*judhiba*), his entire selfhood vanishes, his attributes pass away, and he is purified from 'otherness' (*al-siwa*).

At that moment, the lightning-bolts of the Truth flash before him, and he becomes cognizant of everything; he sees Allah with every thing, and through Allah he becomes absent from everything, seeing nothing besides Him. Thus, he perceives that Allah is the 'essence' (*'ayn*) of everything. This is the first of the stations. But if he ascends from this station and overlooks it from a station higher than it - supported by Divine assistance - he sees that all things are but the 'overflow' (*fayd*) of His existence, Exalted is He, and not the very essence of His existence.

Therefore, the one who speaks based on what he conjectured in the first station is either a deprived person who has fallen, or one who is regretful and repentant. 'And your Lord creates what He wills and chooses.' I say: This is Sheikh Wali al-Din al-'Iraqi, who said in his *Fatawa*: 'It has reached me regarding the Imam Sheikh 'Ala' al-Din al-Qunawi that he said regarding such matters: Only the speech of the Infallible (*Ma'sum*) is to be interpreted allegorically.'

I say: This is refuted by what has preceded - that the two companions of al-Qunawi did the opposite of that in the book *Sharh al-Ta'arruf*. For they quoted from Ibn 'Arabi and others words whose outward meaning contradicts the Divine Law (*Sharia*), then interpreted them and blended them according to the best possible meanings. So this would be a safeguard

يكون دليل على بطلان ما نقل عنهم من عدم التاويل
او رجوع عنه والثاني ان كلام القونوي لو ثبت
انه قال ولم يقل خلافه في شرح التعرف معارض
بقول من هو اجل منه وهو شيخ الاسلام ولي الله
تعالى الشيخ محي الدين النووي فانه نص في كتابه
بستان العارفين على خلاف قول القونوي
فقال بعد ان حكى عن ابي الخير الشيباني حكاية
ظاهرها الانكار ما نصه قلت قد يتوهم من تشبه
بالفقهاء ولا فقه عنده او ينكر على ابي الخير هذا
وهذه جهالة وغباوة ممن يتوهم ذلك وخسارة
منه على ان يقال الظنون في افعال اولياء الرحمن
فليحذر العاقل من التعرض لشيء من ذلك بل
حقه اذا لم يفهم حكمهم المستفاد ولطايفهم
المستجادة ان يتفهمها ممن يعرفها وكل شيء
رايته من هذا النوع مما يتوهم من لا تحقيق
عنده انه مخالف ليس مخالفا بل يجب تاويله
اقوال اولياء الله تعالى هذا كلام النووي رحمه الله تعالى
بحروفه قال الشيخ الامام العارف صفي الدين ابن
ابي المنصور في رسالته رايت بدمشق الشيخ الامام

that serves as proof of the invalidity of what was reported from him regarding the lack of interpretation, or that he recanted from it. Secondly, even if it were proven that Al-Qunawi said [only the infallible are interpreted], and he had not stated the opposite in *Sharh al-Ta'arruf*, his view would be overridden by the statement of one even more illustrious than him: the Sheikh of Islam and the Saint of Allah the Exalted, Sheikh Muhiy al-Din al-Nawawi.

For [Al-Nawawi] explicitly stated in his book *Bustan al-'Arifin* the opposite of Al-Qunawi's view. After recounting a story from Abu al-Khayr al-Shaybani whose outward appearance seems objectionable, Al-Nawawi wrote: "I say: One who is not a jurist and possesses no deep understanding might imagine an objection against the people of goodness. This is sheer ignorance and stupidity on the part of whoever imagines such a thing, and a great loss for him to cast aspersions on the actions of the Saints of the Most Merciful. Let the rational person beware of interfering in any of this! Rather, his duty - if he does not understand their derived rulings and their refined subtleties - is to seek understanding from those who recognize them. Everything he sees of this type, which one lacking realization might imagine is a violation [of the law], is not a violation at all; rather, it is obligatory (*wajib*) to interpret the statements of the Saints of Allah the Exalted."

This is the speech of Al-Nawawi, may Allah the Exalted have mercy on him, in his exact letters. The Sheikh, the Imam, the Gnostic Safi al-Din ibn Abi al-Mansur said in his treatise: "I saw in Damascus the Sheikh, the Imam

العالم العامل محي الدين بن عربي وكان من اكبر
علماء الطريق جمع بين ساير العلوم الكسبيه وما
وهب له من العلوم الوهبيه وشهرته عظيمه
وتصانيفه كثيره وكان غلب عليه التوحيد علما
وحالا وخلقا لا يلتفت بالوجود مقبلا كان
او معرضا وله اتباع علما ارباب مواجيد تصانيف
وكان بينه وبين سيدي ابي العباس العريني اخا
ورفقة في السياحات رضي الله عنه وقال في
موضع اخر في الرسالة كتب الشيخ محي الدين بن عربي
كتابا من دمشق الشيخ ابي العباس العريني
قال فيه يا اخي اخبرني بما تجدد لك من الفتح
فقال الشيخ اكتب حرت امور غريبه النظر عجيبة
الخبر فكتب اليه ابن عربي يوجه الي بما بباطنك
اجيبك عنها بباطني ففهم ذلك منه على الشيخ
وقال لي اكتب له اشهدت الاوليا دايرة مستديره
في وسطها اثنان احدهما الشيخ ابو الحسن ابن
القصار والاخر رجل اندلسي فقيل له احد هذين
هو الغوث فبقيت متحيرا لا اعلم من هو
فيهما فظهرت لهما اية فخرا ساجدين فقيل لي الذي

يرفع

the practicing scholar, Muhiy al-Din ibn 'Arabi. He was among the greatest scholars of the Path (*at-Tariq*), having combined all the universal sciences with the divinely-bestowed sciences (*al-'ulum al-wahbiyyah*) granted to him. His fame is immense and his writings are numerous. He was dominated by the principle of Monotheism (*Tawhid*) in terms of knowledge, character, and spiritual realization. Such people are not satisfied with mere existence, whether it is approaching or receding, nor do they merely follow the scholars of ecstasy and authorship. There was a bond of brotherhood and companionship in spiritual travels (*siyahat*) between him and my master Abu al-Abbas al-Harrar (may Allah be pleased with him).

He [Safi al-Din] said in another place in the treatise: "I was with Sheikh Muhiy al-Din ibn 'Arabi in Damascus, along with Sheikh Abu al-Abbas al-Harrar. [The latter] said: 'O my brother, inform me of what new spiritual openings (*fat-h*) have occurred for you.' The Sheikh replied: 'The books have laid bare strange matters of insight and wondrous reports.' Ibn 'Arabi wrote to him: 'Direct them to me with your inner heart (*batin*), and I shall answer you regarding them with my inner heart.' He did that for the Sheikh and then said to me: 'I used to witness only saints in a circular orbit, in the center of which were two men: one was Sheikh Abu al-Hasan ibn al-Sabbagh, and the other was an Andalusian man. It was said to me: One of these two is the *Ghawth* (the Supreme Helper). I remained bewildered, not knowing which of them it was. Then a sign appeared to the two of them, and they fell down prostrate. It was said to me: The one who rises

معهد مخطوطات الشرقية

يرفع راسه اولا هو القطب الغوث فرفع الاندلسي
راسه اولا فتحققه فوقفت اليه سالته سوالا
بغير حرف ولا صوت فاجابني بنفثه نفثها
فاخذت منها جوابي وسرت بساير دايرة
الاوليا اخذ منها كل ولي بقسطه فان كنت يا اخي
بهذه الصفه وهذه المثابه تحدثت معك
من مصر فلم يعد يكتب لي من ذلك اليوم شيا
وقال الشيخ عبد الغفار القوصي في كتاب
التوحيد قال حدثني الشيخ عبد العزيز المنوفي
عن خادم الشيخ محي الدين ابن عربي قال كان
الشيخ يمشي وانسان يسبه وهو ساكت لا يرد
عليه فقلت يا سيدي ما تنظر الي هذا قال ولمن
يقول قلت يقول لك فقال ما يسبني اذا قلت
كيف قال هذا تصورت له صفات ذميمه فهو
يسب تلك الصفه واما انا موصوف بها قال
الشيخ عبد الغفار ولقد حكى لي الشيخ عبد العزيز
عن ابن عربي حكايات من هذا الجنس وغيره مع
ما يتكلم الناس فيه وينسبوه الي الكفر بالفاظ
وجدوها في الكتب ما تاولوها قال وحكى لي

his head first is the Pole, the *Ghawth* (*al-Qutb al-Ghawth*). Then the Andalusian [Ibn 'Arabi] raised his head first, so I recognized him for certain. I approached him and asked him a question without letters or sound, and he answered me with a spiritual breath (*nafthah*) that he exhaled. I took from it my inner essence and traveled through the entire circle of saints, giving each saint his portion. [He said:] "O Living One (*Ya Hayy*), if you were of this quality and status, I would have spoken with you from Egypt!" But from that day on, nothing further was written for him.

Sheikh Abd al-Ghaffar al-Qusi said in the *Book of Monotheism* (*Kitab al-Tawhid*): "Sheikh Abd al-Aziz al-Manufi told me, on the authority of the servant of Sheikh Muhiy al-Din ibn 'Arabi, that the Sheikh was once walking while a man was insulting him, yet he remained silent and did not respond. I said: 'O my master, do you not see what this man is doing?' He asked: 'To whom is he speaking?' I said: 'He is speaking to you!' He replied: 'He is not insulting me.' I asked: 'How so?' He said: 'He has imagined loathsome qualities, and he is insulting those qualities; as for me, am I described by them?'"

Sheikh Abd al-Ghaffar said: "Sheikh Abd al-Aziz related to me other anecdotes of this type concerning Ibn 'Arabi, despite what people say about him and their attribution of disbelief to him based on words they found in books which they did not interpret allegorically. He said: 'And he related to me

الشيخ عبد العزيز ان شخصا كان بدمشق فرض علي
نفسه ان يلعن ابن عربي عقيب كل صلاة عشر
مرات فاتفق انه مات وحضر ابن عربي مع الناس
في جنازته ثم رجع وجلس في بيت بعض اصحابه
وتوجه الى الله تعالى وهو مستقبل القبلة فلما جاوزت
الغدا حصر والغدا فلم ياكل منه شيا ولم يزل على حاله
متوجها يصلي المكتوبات ويتوجه الى بعد وقت الف
الاخرى فالتفت وهو مسرور وطلب الطعام فقيل
له في ذلك فقال التزمت مع الله سبحانه وتعالى ان
لا اكل ولا اشرب حتى يغفر لهذا الذي كان يلعني
عنه انه كان يلعني عقيب كل صلاة فبقيت كذلك
وذكرت له سبعين الف لا اله الا الله فرايته وقد
غفر له قال الشيخ عبد الغفار وحكى لي الشيخ عبد العزيز
عنه حكايات تدل على عظم شانه وكشفه واطلاعه
قال وحكى الامام محب الدين الطبري شيخ الحرم بمكة
عن والدته وكانت من الصالحات وربما كانت تنكر
على ابن عربي فانه قال كلاما في معنى الكعبة قالت فرايت
الكعبة تطوف بابن عربي قال وقد كان وقع بين الشيخ
عز الدين ابن عبد السلام وبين ابن عربي فاخبر الشيخ

عبد العزيز

that a certain person in Damascus had made it an obligation upon himself to curse Ibn ‘Arabi ten times after every prayer.

It so happened that this man died. Ibn ‘Arabi attended his funeral with the rest of the people, then returned and sat in the house of one of his companions. He turned toward the direction of prayer (*Qibla*), facing Allah the Exalted. When lunch time arrived and they brought the food, he ate nothing of it. He remained in that state of focused orientation, performing the obligatory prayers and turning toward his Lord. He spent the final night in a state of turning (*iltifat*), filled with joy. He then requested food, and when asked about his state, he replied:

"I made a covenant with Allah, Glorified be He, that I would neither eat nor drink until He forgave this man who used to curse me, for he would curse me after every single prayer. I remained in that state and recited for him seventy thousand times 'There is no god but Allah' (*La ilaha illa Allah*), until I saw that he had indeed been forgiven."

Sheikh Abd al-Ghaffar said: "Sheikh Abd al-Aziz related to me other stories about him that demonstrate the greatness of his rank, his spiritual unveiling (*kashf*), and his divine insight." He continued: "The Imam Muhibb al-Din al-Tabari, the Sheikh of the Sanctuary in Mecca, related to me on the authority of his mother, who was among the righteous, an account of how she used to denounce Ibn ‘Arabi because he had spoken certain words regarding the meaning of the Kaaba. She said: 'Then I saw the Kaaba itself performing circumambulation (*tawaf*) around Ibn ‘Arabi!'"

He said: "There had also occurred a dispute between Sheikh ‘Izz al-Din ibn ‘Abd al-Salam and Ibn ‘Arabi, so Sheikh Abd al-Aziz informed

عبد العزيز بذلك لان الشيخ عز الدين كان منكرا بظاهر
الحكم وحكي عن خادم الشيخ عز الدين قدس الله روحه
انه دخل مع الشيخ الى الجامع بدمشق فقال الخادم للشيخ
عز الدين انت وعدتني انك تريني القطب فقال له ذلك هو
القطب واشار الى ابن عربي وهو جالس والخلق حلقة
حوله فقال له يا سيدي فانت تقول فيه ما تقول فقال له هو
القطب فكرر عليه القول وهو يقول له ذلك فانه يكن القطب
فلا معارضة في قول الشيخ عز الدين بن عبد السلام لانه انما
كان يحكم عليه بما يبدو له من الامور الظاهرة وحفظ مباني
الشرع والسرائر امرها الى الله تعالى يفعل فيها ما يشاء فقد يكون
يطلع على محله ورتبته فلا ينكرها واذا بدا في الظاهر شيء
مما لا يعهده الناس في الظاهر انكره حفظا لقلوب الضعفا
ووقوفا مع ظاهر الشرع وما كلف فيه فيعطي هذا المقام حقه
وهذا حقه والله اعلم هذا كلام الشيخ عبد الغفار في جمعه
بين مقالتي الشيخ عز الدين في حق ابن عربي وعندي في
الجمع احسن من ذلك وهو ما قاله واشار اليه الشيخ تاج الدين
ابن عطاء الله نفعنا الله ببركته ان الشيخ عز الدين كان اولا
على طريقة غالب الفقهاء من المسارعة الى الانكار على
الصوفية فلما حج التقى بابي الحسن الشاذلي ورجع فاقرأه

others of that because Sheikh 'Izz al-Din used to denounce [Ibn 'Arabi] based on the outward literal ruling. It was related on the authority of the servant of Sheikh 'Izz al-Din (may Allah sanctify his soul) that he entered the congregational mosque in Damascus with the Sheikh. The servant said to Sheikh 'Izz al-Din: "You promised me that you would show me the *Qutb* (The Spiritual Pole)."

The Sheikh replied: "That is the *Qutb*," and pointed toward Ibn 'Arabi, who was sitting with a circle of people around him. The servant asked: "O my master! Yet you say about him what you say?" The Sheikh repeated: "He is the *Qutb*." He repeated it again, and the Sheikh kept telling him that.

Thus, there is no contradiction in the statement of Sheikh 'Izz al-Din ibn 'Abd al-Salam; for he was only judging him based on what appeared to him of outward matters to preserve the protective fence of the Divine Law (*Sharia*). As for the secret, that is a matter between Allah and His servant, He does with it as He wills. [A scholar] may be aware of a person's valid excuse and thus not denounce them privately, yet if something appears outwardly that the common people cannot understand, he denounces it to protect the hearts of the weak and to uphold the outward Sharia. Indeed, he is not tasked with anything other than that in this station. This was his right, and Allah knows best.

This is the speech of Sheikh Abd al-Ghaffar in reconciling the two statements of Sheikh 'Izz al-Din regarding Ibn 'Arabi. However, I have an even better way of reconciling them: it is what was stated by the narrator of the words of Sheikh Taj al-Din ibn 'Ata' Allah (may Allah benefit us with his blessing) that Sheikh 'Izz al-Din was initially upon the path of the majority of jurists, who are quick to denounce the Sufis. But when Sheikh Abu al-Hasan al-Shadhili performed the Pilgrimage and returned, he acknowledged him

السلام من النبي صلى الله عليه وسلم فحسن اعتقاده في
الصوفية ولزم مجالس السهروردي بعد ذلك فالظاهر ان انكاره
على ابن عربي كان في اول امره لما كان الشيخ عز الدين
اولا بدمشق وثناؤه عليه كان بعد ذلك في آخر عمره
قال الشيخ عبد الغفار حكى الثقة عن ابن عربي ان شخصا
طلع له وهو بغرفة بدمشق وكان الشيخ عز الدين حاضرا
عنده فقال له ذلك الشخص اني اقصد الجهة الفلانية
فقال له يأخذوك العرب فقال لا بد لي من السفر
فنزل من عنده واذا الشيخ يقول هذا البدوي
خرج عليه واخذ ثيابه وهو قد رجع وهو يقول
هاهو الذي قال فلان قال نعم فطلع لنا عريانا ونحن
جلوس في مكاننا الذي فارقناه فيه قال الشيخ عبد الغفار
وهذا كشف صريح قال وقد اشتبه علي الحال في الحاكي
هل هو القاضي جلال الدين السكري عن القاضي وجيه
الدين البهنسي ام هو الشيخ عبد العزيز قال وكلاهما
اذا حكيا سوي وقال اليافعي في الارشاد واجتمع
الشيخان العارفان الامامان المحققان الربانيان
الشيخ شهاب الدين السهروردي والشيخ محي الدين
ابن عربي رضي الله عنهما فاطرق كل واحد منهما مسئلة

ثم افترقا

[and he brought] the salutations from the Prophet ﷺ, so ['Izz al-Din's] belief in the Sufis became excellent and he adhered to sitting with them after that. Thus, it appears that his denunciation of Ibn 'Arabi occurred in his early days when Sheikh 'Izz al-Din was first in Damascus, and his upbringing [in this realization] regarding him was later, at the end of his life.

Sheikh 'Abd al-Ghaffar said: A trustworthy person related from Ibn 'Arabi that a man came up to him while he was in a room in Damascus, and Sheikh 'Izz al-Din was present with him. That person said to him: "I intend to travel to such-and-such a direction." Ibn 'Arabi said to him: "The Bedouins will capture you." The man replied: "I must travel," and went down from him.

Suddenly, the Sheikh [Ibn 'Arabi] said: "This Bedouin has been waylaid and his clothes taken, and he has already turned back and is saying, 'Here he is now!'" He [the narrator] said: "It was only a moment before he indeed appeared to us naked while we were still sitting in our place where we had been."

Sheikh 'Abd al-Ghaffar said: "This person is correct." He said: "The matter was confused for me regarding the narrator: was it Judge Jalal al-Din al-Sukkar on the authority of Judge Wajih al-Din al-Bahnasi, or was it Sheikh 'Abd al-Aziz? He said: 'And both of them, when they speak, speak the same.'"

Al-Yafi'i said in *al-Irshad*: "The two Gnostic Sheikhs, the two Imams, the two Divine Realizers, Sheikh Shihab al-Din al-Suhrawardi and Sheikh Muhiy al-Din ibn 'Arabi (may Allah be pleased with them both), met. Each of them lowered his head in silence for an hour, then they parted

ثم افترقا من غير كلام فقيل لابن عربي ما تقول في الشيخ شهاب
الدين حلو سنة من قرنه الى قدمه وقيل للسهروردي
ما تقول في ابن عربي فقال بحر الحقايق وبلغني عن
بعض الشيوخ الكبار العارفين انه كان يقراء عليه اصحابه
كلام ابن عربي ويشرحه لهم فلما حضرته الوفاة منعهم
عن مطالعة كتب ابن عربي وقال انتم ما تفهمون كلامه
ولا مراده بمعاني كلامه وسمعت ان الفقيه العالم العلامة
عز الدين ابن عبد السلام كان يطعن في ابن عربي ويقول
هو زنديق فقال له يوما بعض اصحابه اريد ان تريني
القطب فاشار الى ابن عربي فقال له انت تطعن فيه
فقال حتى اصوره ظاهر الشرع او كما قال رضي الله عنه
اخبرني بذلك غير واحد ما بين من هو مشهور بالصلاح
والفضل ومعروف بالدين ثقة عدلا من اهل
الشام ومن اهل مصر الان بعضهم رويه انه وليا
وبعضهم قال انه القطب وقد مدحه وعظمه
طايفة من شيوخ الطريقة على الحقيقة كالشيخ
الحريري والشيخ نجم الدين الاصبهاني والشيخ
تاج الدين وغيرهم ممن يكثر عددهم ويطول
مجدهم وطعن فيه طايفة لا سيما من الفقها وتوقف

without speaking. It was said to Ibn 'Arabi: "What do you say regarding Sheikh Shihab al-Din al-Suhrawardi?" He replied: "He is filled with the *Sunnah* from the crown of his head to his feet."

It was said to al-Suhrawardi: "What do you say regarding Ibn 'Arabi?" He replied: "He is an ocean of realities."

It has reached me regarding one of the great Gnostic Sheikhs that his companions used to read the words of Ibn 'Arabi to him and he would explain them to them. However, when death approached him, he forbade them from studying the books of Ibn 'Arabi, saying: "You do not understand his speech nor his intent behind the meanings of his words."

I heard that the expert jurist and great scholar 'Izz al-Din ibn 'Abd al-Salam used to criticize Ibn 'Arabi and say: "He is a heretic (*zindiq*)." One day, one of his companions said to him: "I want you to show me the *Qutb* (The Spiritual Pole)." He pointed toward Ibn 'Arabi, and [the companion] said to him: "Yet you criticize him?" He replied: "In order that I may protect the outward appearance of the Divine Law (*Sharia*)," or as he (may Allah be pleased with him) said.

More than one person informed me of this, including those among them famous for righteousness and virtue, known for their religion, and who are trustworthy and upright, from both the people of Syria and the people of Egypt. Some of them see that he was a Saint (*wali*), and some said he was the *Qutb*. A group of the true masters of the Path have praised and magnified him, such as Sheikh al-Hariri, Sheikh Kamal al-Din al-Asbahani, Sheikh Taj al-Din, and others whose numbers are many and whose glory is known. Meanwhile, a group criticized him, especially among the jurists, while others remained undecided

فيطايفه تلك ما نقل ونسب الى المشايخ رضي الله عنهم
مما يخالف العلم الظاهر فله محامل الاول انا لا نسلم
نسبتها اليهم حتى يصح عنهم الثاني بعد الصحة يلتمس له
تاويلا يوافق فان لم يوجد له تاويلا قيل له تاويلا
عند اهل العلم الباطن العارفين بالله تعالى الثالث صدور
ذلك عنهم في حال السكر والغيبة والسكران سكرا مباحا
غير مواخذ بسكره لانه غير مكلف في ذلك الحال فسوء الظن
بعد هذه الخارج من عدم التوفيق نعوذ بالله من الخذلان
وسوء القضا وجميع انواع البلا وقال ايضا في موضع اخر من الارشاد
ما نصه قال شيخ الطريقة بحر الحقيقة محي الدين ابن عربي رضي الله عنه
كنت انا وصاحب لي في الغرب الاقصى بساحل البحر المحيط وهناك
مسجد تاوي اليه الابدال فرايت انا وصاحبي رجلا قد وضع حصيرا
في الهوى على مقدار اربعة اذرع من الارض وصلى عليها فجئت
انا وصاحبي وقفنا تحته وقلت

شغل المحب عن الحبيب بسره في حب من خلق الهوى وسخره
العارفون عقولهم معقولة عن كل كون ترتضيه مطهره
فهم لديه سكر موت وعنده اسرارهم محفوظة ومحرره

قال فاوجز في صلاته وقال انما فعلت هذا لاجل المنكر الذي
معك وانا ابو العباس الخضر ولم اكن اعلم ان صاحبي منكر كرامات

الاولياء

among a group. I say: regarding what has been transmitted and attributed to the Sheikhs (may Allah be pleased with them) which contradicts outward knowledge, there are several interpretations:

- **First: We do not concede that such statements are authentically proven to have come from them.**
- **Second: If the statement is proven authentic, an interpretation (*ta'wil*) that aligns with the Law must be sought for it. If no such interpretation is found, it is said that it has an interpretation known only to the people of inward knowledge - those who possess Gnosis of Allah the Exalted.**
- **Third: Such words may have been issued by them in a state of spiritual intoxication (*sukr*) or absence (*ghayba*). One whose intoxication is lawful is not held accountable for their state, as they are not legally responsible (*mukallaf*) in that condition.**

Therefore, to maintain a bad opinion of them after these potential justifications is a lack of divine success; we seek refuge in Allah from abandonment, an evil destiny, and all types of affliction.

He also said in another place in *al-Irshad* [by al-Yafi'i]: "The Sheikh of the Path and the Ocean of Reality, Muhiy al-Din ibn 'Arabi (may Allah be pleased with him) said: 'I was with my companion in the Far West (*al-Maghrib al-Aqsa*) on the shore of the Atlantic Ocean, where there was a mosque of ours frequented by the *Abdal* (Substitute Saints). My companion and I saw a man who had placed a mat in the air about four cubits above the ground and prayed upon it. My companion and I were amazed. When he finished his prayer, I said [in verse]:

> ***The lover is occupied with the Beloved by his secret... in the love of Him who created the air and subjugated it. The Gnostics have their intellects bound from every existence that their flight requires. With Him, they are intoxicated and bewildered, while with Him... their secrets are preserved and liberated.***

He [Ibn 'Arabi] said: The man approached, leaned in during his prayer, and said: "I only did this because of the denier (*munkir*)

who is with you. I am Abu al-Abbas al-Khidr." I had not known that my companion denied the miracles of the Saints,

الاوليا فالتفت فقلت يا فلان اكنت تنكر كرامات الاوليا قال
نعم قلت فما تقول الآن قال ما بعد العيان ما يقال وقال ايضا
دعانا بعض الفقرا الى دعوة بزقاق القناديل بمصر فاجتمع
فيها جماعه من المشايخ فغرفوا الطعام فعجزت الاواني عن الطعام
وكان هناك وعا من زجاج قد اتخذوه للبول فغسلوه
وغرفوا فيه الطعام ثم انهم اكلوا حتى فرغوا من الاكل واذا بالانا يقول
مذ اكرمني الله باكل هذه الجماعه مني فلا ارضى لنفسي ان اكون بعد
ذلك محلا للاذى ثم انكسر الانا نصفين قال فقلت للجمع سمعتهم
ما قال الانا قالوا نعم فقلت ما سمعتم ما قال الانا فاعادوا القول
قال فقلت قال قولا غير ذلك قالوا وما هو قلت قال كذلك
قلوبكم قد اكرمها الله تعالى بالايمان فلا ترضوا بعد ذلك ان
تكونوا محلا لنجاسة المعصيه وحب الدنيا اورد هاتين
الحكايتين ايضا عن ابن عربي الشيخ تاج الدين بن عطا الله
السكندري نفعنا الله ببركاته في لطايف المنن والقاضي
شرف الدين البارزي في كتابه الذي يسمى توثيق عرى الايمان
وقال الحافظ محب الدين ابن النجار في ذيل تاريخ بغداد محمد
ابن علي بن محمد بن عربي ابو عبد الله الطائي من اهل الاندلس
ذكر لي انه ولد بمرسيه في ليلة الاثنين سابع عشر شهر رمضان
سنة ٥٦٠ ونشا بها وانتقل الى اشبيليه في سنة ٧٨ فاقام بها

So I turned and said: "O so-and-so! You used to deny the miracles of the Saints." He said: "Yes." I said: "What do you say now?" He replied: "After ocular witnessing, nothing [more] can be said."

He also said: "One of the poor dervishes invited [us] to a gathering at the Alley of the Lamps in Egypt. A group of Sheikhs gathered there. When they served the food, the vessels were insufficient for them. There was a glass vessel there that they had been using as a urinal; they washed it and served the food in it. They ate until they finished the meal. Suddenly, the vessel began to speak, [saying]: 'Allah has remembered me! This group is eating from my pottery. I [no longer] accept for myself to be a place for filth after this!' Then the vessel broke into two halves."

He said: "I asked the assembly, 'Did you hear what the vessel said?' They said, 'Yes.' I said, 'What did you hear it say?' and they repeated the words. I said, 'It said something other than that.' They asked, 'And what is it?' I replied: 'It said: Likewise, your hearts have been honored by Allah the Exalted with faith; so do not accept, after that, to be a place for the impurity of disobedience and love of the world.'"

Sheikh Taj al-Din ibn 'Ata' Allah al-Iskandari (may Allah benefit us with his blessings) also related these two stories from Ibn 'Arabi in *Lata'if al-Minan*, as did Judge Sharaf al-Din al-Barizi in his book called *Tawthiq 'Ura al-Iman*.

The Hafiz Muhibb al-Din ibn al-Najjar said in his *Supplement to the History of Baghdad*: "Muhammad ibn 'Ali ibn Muhammad ibn 'Arabi, Abu 'Abd Allah al-Ta'i, from the people of Andalusia. It was mentioned to me that he was born in Murcia on the night of Monday, the 17th of the month of Ramadan, in the year 560 [AH]. He grew up there and moved to Seville in the year 568, where he resided

الى سنة ٩٨ ثم دخل بلاد الشرق وطرق بلاد الشام ودخل
بلاد الروم وكان قد صحب الصوفية وارباب القلوب
وسلك طريق الفقه وحج وجاور وصنف كتبا كثيرة
في علم القوم وفي اخبار مشايخ الغرب وزهادها وله اشعار
حسنة وكلام مليح اجتمعت به بدمشق وكتبت عنه شيئا
من شعره ونعم الشيخ هو ودخل بغداد وحدث بها في
شيء من مصنفاته وكتب عنه الحافظ ابو عبد الله بن
الزبيتي ومن شعره ما انشد لنفسه شعر

ايا طايرا ما بين علم وشهوة ليتصلا ما بين ضدين من وصلي
ومن لم يكن يستنشق الشرع لم يكن يرى الفضل للمسك العتيق على الزبل

وكتب الحافظ ضياء الدين المقدسي ان ابن عربي توفي
ليلة الجمعة الثاني والعشرين من ربيع الاخر سنة ٦٣٨
وللشيخ محي الدين بن عربي ولد مشهور فقيه اديب سمي
سعد الدين محمد بن عربي شعره مشهور في تذكرة الصلاح
الصفدي وغيره وقد روى عنه من شعره الحافظ شرف
الدين الدمياطي في معجمه وقال محمد بن محمد بن علي
بن محمد بن احمد بن عبد الله بن ابي عبد الله الطائي
الحافظ المغربي المجيد الدمشقي المولد الشافعي للفقيه
المعروف بابن عربي المنعوت بالسعد توفي بدمشق

في جمادى

until the year 598 [AH], then he entered the lands of the East, traveled through the lands of Greater Syria (*Sham*), and entered the lands of Anatolia (*Rum*). He had accompanied the Sufis and the masters of hearts, traversed the path of spiritual poverty (*faqr*), performed the Pilgrimage (*Hajj*), resided in the holy precincts (*jawar*), and authored many books on the science of the people [the Sufis] and on the reports of the Western masters and their ascetics. He possessed beautiful poetry and elegant speech. I met him in Damascus and recorded some of his poetry from him, and what an excellent Sheikh he was! He entered Baghdad and narrated some of his works there, and the Hafiz Abu 'Abd Allah ibn al-Dubaythi recorded from him. Among his poetry is what he recited of his own:

> ***He became like a father to a bird [flying] between knowledge and desire, that two opposites might be joined... And he who does not secure himself with the Divine Law (Sharia) would not see the merit of pungent musk over dung.***

The Chief Judge Shams al-Din al-Maqdisi wrote to us that Ibn 'Arabi passed away on the night of Friday, the 22nd of Rabi' al-Akhir, in the year 638 [AH]. Sheikh Muhiy al-Din ibn 'Arabi had a famous son, a jurist and man of letters named Sa'd al-Din Muhammad ibn 'Arabi, who has well-known poetry [cited] in the *Tadhkira* of Salah al-Din al-Safadi and others. The Hafiz Sharaf al-Din al-Dimyati narrated some of his poetry in his *Mu'jam*. It was said: Muhammad ibn Muhammad ibn 'Ali ibn Muhammad ibn Ahmad ibn 'Abd Allah ibn 'Ali ibn 'Abd Allah al-Ta'i, the Maghribi Hafiz, the illustrious one born in Damascus, the Shafi'i jurist known as Ibn 'Arabi, described as "al-Sa'd," passed away in Damascus

جمادى الآخرة سنة ٦٥٦ وذكره الصلاح الصفدي في تاريخه
فقال سعد الدين محمد بن الشيخ محي الدين بن عربي
الاديب الشاعر ولد بملطية في رمضان سنة ٦٥٦ وشرح
الحديث ودرس وكان شاعرا مجيدا وله ديوان ومنه
سهري من الحبيب اصبح مرسلا واراه متصلا بفيض مدامعي
قال الحبيب بان ريقي نافع فاسمع رواية مالك عن نافع
وللشيخ محي الدين ولد ثاني اسمه عماد الدين محمد قال
فيه القطب اليونيني كان شرح الكنز على الحافظ شهاب
الدين احمد بن عبد الدائم المقدسي ومات بدمشق سنة ٦٦٧
وقد نيف على الخمسين سنة ثم رايت في تاريخ الصفدي
في ترجمة الشيخ محي الدين بن عربي ما نصه قد عظم الشيخ كمال الدين
ابن الزملكاني في مصنفه الذي عمله في الكلام على النبي
صلى الله عليه وسلم والملك والشهيد والصديق وهو
مشهور فقال في الفصل الثاني في فضل الصديقية
وقال الشيخ محي الدين بن عربي البحر الزاخر في المعارف الالهية
والمتبحر في المعارف وجميع العلوم وذكر من كلامه جملة ثم
قال آخر الفصل وانما نقلت كلامه وكلام من جرى مجراه من
اهل الطريق لانهم اعرف بحقايق هذه المقامات وابصر
بها لدخولهم فيها وتحققهم بها ذوقا والمخبر عن الشيء

in Jumada al-Akhira in the year 656 [AH]. Salah al-Din al-Safadi mentioned him in his history, saying: "Sa'd al-Din Muhammad, son of Sheikh Muhiy al-Din ibn 'Arabi: the man of letters and poet. He was born in Malatya in Ramadan in the year 618 [AH]. He explained Hadith and taught; he was an illustrious poet and possessed a collected work (*Diwan*). Among his poetry:

> ***From the lover he became gentle, and I see him connected to the flood of my tears. The Beloved said: 'My companion is beneficial (nafi'),' so listen to the narration of Malik on the authority of Nafi'.***

Sheikh Muhiy al-Din had a second son named 'Imad al-Din Muhammad. The *Qutb* al-Yunini said regarding him: "He used to explain *al-Kanz* to the Hafiz Shihab al-Din Ahmad ibn 'Abd al-Da'im al-Maqdisi. He died in Damascus in the year 667 [AH], having exceeded fifty years of age."

Then I saw in the history of al-Safadi, in the biography of Sheikh Muhiy al-Din ibn 'Arabi, the following text: "Sheikh Kamal al-Din ibn al-Zamlakani magnified him in the work he authored concerning the speech regarding the Prophet ﷺ, the Angel, the Martyr, and the Truthful one, and it is a famous work." He said in the second chapter concerning the virtue of Truthfulness (*Siddiqiyya*): "And Sheikh Muhiy al-Din ibn 'Arabi, the overflowing ocean of Divine gnosis and the one deeply immersed in the knowledge of all sciences..." He then mentioned a portion of his speech and said at the end of the chapter: "I only transcribed his speech and the speech of those who follow his path from the people of the Way because they are the most knowledgeable regarding the realities of these spiritual stations (*maqamat*) and possess the clearest insight into them, due to their entering into them and their verification of them through direct spiritual taste (*dhawq*). And the one who reports regarding a thing

ذوقا مخبر عن يقين فاسأل به خبيرا اه كلام ابن الزنكلاني
قال الصفدي وحكى لي انه ذكر الشيخ تقي الدين بن تيمية ان في
دمشق انسانا يصرف كلام ابن عربي بالتأويل الى ظاهر الشرع فقدر
انه اجتمع به فقال له بلغني عنك كذا وكذا فقال نعم فقال كيف
تعمل في قوله خضت لجة بحر الانبيا وقوف على ساحله فقال
ما في ذا شي يعني انهم واقفون لانقاذ من يغرق فيه من المتهم
فقال له هذا بعيد فقال والا الذي تفهمه انت ما هو المتصور ثم
قال الصفدي وعلى الجملة فكان رجلا عظيما والذي تفهمه من كلامه
حسن بسن والذي يشكل علينا فكل علمه الى الله وما كلفنا اتباعه
ولا العمل بكل ما قاله قال وقد رايت في كتابه الفتوحات المكية
في عشرين مجلد بخطه فرايت فيه دقايق وغرايب وعجايب
ليست توجد في كلام غيره وكان المنقول والمعقول ممثلان
بين عينيه في صورة محصورة يشاهدها متى ارادني بالحديث او الاثر
وتنزله على ما يريده وهذه قدرة ونهاية واطلاع وتوقد ذهن وغاية
حفظ وذكر ومن وقف على هذا الكتاب علم قدره وهو من اجل مصنفاته
قال وقد ذكر في اوله عقيدة فرايتها من اولها الى اخرها عقيدة الشيخ
ابي الحسن الاشعري ليس فيها ما يخالف رايه قال وكتبت عليها ليس في
هذه العقيدة شي يقتضيه التكذيب والبطلان لا ولا ما قد خالف
العقل والنقل الذي اتى به القرآن وعليها للاشعري مقدار ولها
في مقاله امكان وعلى ما ادعاه يتجه المبحث ياتي الدليل والبرهان
بخلاف التشفع عنه ولكن ليس يخلو من حسد انسان وهذا اخر
ما اورده السيوطي رحمه الله تعالى والله اعلم بالصواب

out of spiritual taste reports from certainty; so ask concerning it one who is well-informed. This is the end of the speech of Ibn al-Zamlakani.

Al-Safadi said: "It was related to me that when Sheikh Taqi al-Din ibn Taymiyya was in Damascus, [he met] a person who used to interpret the words of Ibn 'Arabi through allegorical interpretation (*ta'wil*) to align with the outward Divine Law. It so happened that he met with him and said: 'Reports have reached me about you concerning such-and-such.' He replied: 'Yes.' [Ibn Taymiyya] asked: 'How do you deal with his [Ibn 'Arabi's] saying: "I dove into the depths of the ocean of the Prophets while they stood upon its shore"?' The man replied: 'There is nothing [objectionable] in that; it means they are standing there to rescue whoever might drown in it among the most skillful.' [Ibn Taymiyya] said to him: 'This is far-fetched.' The man replied: 'Otherwise, what is it that you have understood?' But he [Ibn Taymiyya] did not answer him with anything."

Al-Safadi said: "In summary, he was a great man. What appears from his speech is good and clear, and whatever is problematic for us, we leave its knowledge to Allah. Allah has not tasked us with following him nor with acting upon everything he said." He said: "I have seen his book, *al-Futuhat al-Makkiyya*, in twenty volumes in his own handwriting, and I saw in it subtleties, rarities, and wonders not found in the speech of anyone else. Transmitted and rational knowledge were present before his eyes in a perceived form that he witnessed... Whoever examines this book knows its value, and it is among the most illustrious of his works."

He said: "He mentioned for himself a creed (*'aqida*) which, from beginning to end, is the creed of Sheikh Abu al-Hasan al-Ash'ari; there is nothing in it that contradicts his [mainstream] view." He [Al-Safadi] said: "I wrote upon it: There is nothing in this creed that necessitates denial or falsehood... but it is never free from the envy of man."

This is the end of what was cited by Al-Suyuti, may Allah the Exalted have mercy upon him. And Allah knows best what is correct.